

692
887 ARBITRATOR--Ghatpo. This word means "old man" and is probably used in the sense of "arbitrator" as an old man is usually selected for the post of arbitrator.

601 [8] AUNT--áney (paternal) máchung (maternal).

777
781 AUSPICIOUS--táSHis or tráSHis also zhakskar (auspicious day for commencing journey, etc., it corresponds to the Hindustani "mahoorat"). To fix or select an auspicious day is zhakskar lta ches. In this respect the Tibetan and Hindu procedure is identical.

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601 BACHELOR--phórang--the word also means "widower."

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792 [9] BANKER--There are no bankers in Ladák, where grain occupies the position held by money in more civilized countries. The monasteries carry on trade in grain, they lend it out to villagers on the Indian sowai principle, that is to say for each 100 lent, 125 has to be repaid at the time of the next harvest.

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792 BAPTIZE TO--thrus táng ches. When a name is given to a Tibetan child the lama sprinkles the child with water and performs certain other rites, see also under heading "unction."

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281 BARGE--náí (a boat or barge) dzaks (a raft consisting of inflated sheep skins covered with a kind of wattle work).

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262 BARLEY--sóa or swa (ordinary) and nas (beardless barley or grim). Grim is the grain which is most largely grown in Ladák, it requires but little manure, and it ripens at greater altitudes than any other grain. From it is obtained the kind of flour known as "satoo," which constitutes the food of the ordinary Ladák peasant.

● 285 BASKET--tseypo (the grass mat basket of Ladák made in the shape of an inverted pyramid) also tenjon or trongmo (the Kashmiri kilta) huiog GHam (plain wicker work baskets) kundum (the low round wicker work baskets used for carrying fruit, flowers, etc.).

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177 [10] BED--charpa or mánjee. Prior to the advent of the Dogras, beds were quite unknown in Ladák, hence the Indian word.

000 were engaged, becoming so violent that our tents partly blew down we were partly helped to descend, for its inhospitality drove us on into Kargil. The camping ground is a very pleasant one near some mills by a stream. On through a gradually narrowing gorge to Lotsun, where half of the whole march is done, then through Darkit, where the "headman" of the wee village is a woman, and then at last the defile opens out, and the mountains round the valley of Mulbek come into view.

133 As we emerge we see our first *chortens* on the hill on our right, and a little further on we notice that another broad valley enters the Mulbek one at an obtuse angle, while whole ranges of mountains come into view, vast upheavals at all sorts of angles. Still a little further till we have to turn our heads well round on the right, then at last we spy, built into the side of the rock behind and facing that other valley, Shergol, our first lamasary, the queerest, most elfish of structures, only distinguishable by its whitewash from the rocky formation into which it seems to merge. Now indeed we are back into
 178 Lamaland. Even before this, while watching for our first *dGoupa* (monastery), again a perfect little picture has claimed our attention on the left. A dear old grandmother, with her white uncovered locks blowing round her cheery wrinkled old face, is standing near a mossy-looking rock from which spring-water is falling, with her picturesque country basket, a four-sided structure converging to a cone-like point, at her side. This is a medicinal spring, famed for its tonic effect on the stomach, but on inquiry, the old lady says she has been applying the water to her arms and shoulders for which it is also remedial. Evidently she suffers from rheumatism in her old age.

000 The next part of the road has already been referred to in our third chapter with its ludicrous resemblances to scenes and statues, all the more fantastic for the stately majesty of the great hills behind. Had the long march so wearied us that we were getting dreamy, or was that really an old judge in

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286 WOVEN FABRICS--textiles; weaving, knitting, and netting techniques; special apparatus (e.g., netting needle, loom); products and their uses; specialized personnel and organization; etc. See also:

Clothing	29	Industrial production of textiles	288
Spinning	283	Description of power looms	402

IX.—COMMERCE.

I.—HOME TRADE.

- 438 THE artificial productions of Ladák are confined to the manufacture of blankets and coarse woollens, chiefly for home consumption, and of black mohair tents, made from the hair of the yák or grunting ox, which form the only habitations of the nomadic population. Both blanketing and sacking can be purchased in Lé, the former only in small quantities, the latter in almost any quantity, as there is a constant demand for it for bags for the conveyance of goods. The blanketing is manufactured in pieces one foot wide and eleven to fifteen yards in length. The price varies from two to three rupees each, according to fineness. The quantity of blanketing and of sacking annually expended in Ladák on the carrying trade amounts to about 120,000 yards, in the manufacture of which 20,000 small maunds (or 640,000 lb.) of wool are consumed. The total value of the manufacture is only Rs. 7,500 or £750.
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II.—FOREIGN TRADE.

- 439 The foreign trade of the country, in home produce, is confined to four natural productions,—wool, borax,

day of the 10th month. The days of the week are seven in number and are named as follows:--

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za	Idáwa	or	Monday, or Planet Moon,
za	migmar	"	Tuesday, or Planet Mercury.
za	hlakspa	"	Wednesday, or Planet Venus.
za	phoorboo	"	Thursday, or Planet Mars.
za	pásang	"	Friday, or Planet Jupiter.
za	spenba	"	Saturday, or Planet Saturn.
za	ngeema	"	Sunday, or Planet Sun.

The Tibetans have no "hour" or smaller divisions of time.

CAP--teebi or the respectful word oozha. The black bag-like patoc cap which hangs down on one side is called "bot teep" and the close fitting cap, lined with lambskin, covering the ears is called gónda a gun cap is called topee or tubak i topee. for women's caps see "Head dress."

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CARPET--stan general term for anything spread on the floor, as carpet or bedding. Satan the coarse Tibetan made woollen carpet zilcha (the Persian or Turkistan woollen carpet ras i stan cotton carpet balistan woollen carpet, chhálee floor cloth made of goats hair. Khuloo ditto of yaks hair.

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CARRIAGE--giokSHang (Cart or palki) SHingsta khorto is the Lhása word for a horse cart or carriage Araba is the Turki word. There are no such conveyances in Ladák, where only ponies and coolies can be used.

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khoorta (for Kooroo i sta) is the word for a baggage poney, and stáool that for a riding pony. For coolies there are different names. The professional load carriers of Kashmir and Baltistan are called "Koorooopa" or "burden men" but as the people of Ladak will never carry a load for hire, except under compulsion, a Ladák cooly is called "beygárpa" or "forced labourer" when employed to carry goods from place to place. An ordinary daily labourer who works voluntarily is called a "hlápa" or "wages man."

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[466]

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CASHIER--peyti-pa the only cashier in Ladák is the Wazir's Treasurer, who is termed the "peyti-pa."

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311 UNCULTIVATED--stong (waste land); tha (land which is only temporarily uncultivated).

556 /165/ URN--samáwár. The Russian combination tea-pot and urn.
415 A cylinder for holding charcoal, passes through the centre, and the tea and water are put in and boiled by means of this charcoal. These urns are much used by the well-to-do people of Ladák, especially when on a journey.

426 USURER--phar-zákhan. The Indian and Kashmiri traders of Leh do
792 not do much in the way of money-lending. The people seldom borrow anything but grain, and this they usually borrow from the monasteries. The Indian bazar rates of interest prevail in Ladák. For money, one anna per rupee per mensem is the usual charge, and for grain "sowái" is paid, that is to say, for every four parts of grain borrowed, five must be repaid at the time of the next harvest.

562 /166/ VEIL TO--yola kap ches (general); rdongyol kap ches (the
292 face). Tibetan ladies do not ordinarily wear veils, except in the case of the ex-Raja's wife, who is supposed, when she appears in public, to wear a veil, called "SHokSHok," which is made of silver wire and studded with pearls and turquoises.

577 /167/ VIRTUE--geywa. The ten chief virtues, as defined by the
779 Buddhist scriptures, are the abstaining from (1) killing, (2) stealing, (3) fornication, (4) lying, (5) abuse, (6) idle talking; (7) calumniating, (8) avarice, (9) mischief, (10) heterodoxy.

574 VISIT TO--jal la chha ches (when the inferior goes to visit the
554 superior); jal la yong chuk ches (to receive the visit of an
195 inferior); thuga chha ches or thuk ches (when the visit is between equals); thuga yong chuk ches (to receive the visit of an equal).

VISIT--jalches (of an inferior to a superior); thukches (between equals).

VISITOR--jalkhan (of inferior rank); thukkhan (equal in rank to the person visited).

862 /168/ WEAN TO--peebee chat ches. Ladákis don't wean their children till they are two, or even three, years old.

564 WEAVER--thakkhan. There is no "weaver caste" in Ladák.

• 286 /169/ WIDOW--mórangmo. But see "Marriage," "Divorce," and
589 "Remarriage."
601

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/Following page 64/



"At the weaver's loom.

24/ by the women, and the harvesting work was done by men and women
462 together. Lobsang Wanggyal, the still energetic father, still conducted the
management of the farm, powerfully supported by Namgyal. A day
laborer who lived in the house helped with the field work. The tending
of the cattle was divided among the various members of the family.
The woman is assigned the task of preparing the meals and the drinks
(butter tea and chang), as well as that of taking care of the children.
294 Since neither Namgyal nor his father had learned the art of sewing, as
some of their neighbors had done, a tailor was from time to time
called into the house who, according to an old established tradition,
sewed the clothes for all members of the family; the tailor also made
the shoes of colored cloth, which he soled with scantily tanned leather.
● 286 The men spun, with the large hand spindle, threads of coarse goat's
283 or yak's hair, from which a weaver then wove very strong blankets,
carpets, and sackcloth in narrow strips. The women spun the finer
threads of sheep's wool with the small hand spindle; they did this with
great /121/ skill and never used a spinning wheel. From these threads
the weaver wove a rough, firm cloth which was used for clothes.

262 As a rule three meals interrupt the daily round of work. After
264 they have already worked from two to three hours, they sit down to
breakfast (r'sal-ma) in the house or on the field. The breakfast con-
sists of roasted barley flour. (rtsam-pa, ham-p'e). Everyone of the
eaters takes a little flour with his fingers out of the vessel turned out
of wood which stands in the middle. This flour he mixes with butter
tea or with beer in his little wooden drinking bowl, which he constantly
carries around with him in the wide front of his coat. In case he has
no butter tea or beer he may use water; he then kneads the flour into
a stiff dough and shapes mouthfuls from it, which he then proceeds to
throw into his mouth with great adroitness. An early first breakfast
[82] is called chinan (m^{ci}n-nan), that is, "pushing the liver down." The
feeling of hunger which sets in in the early morning hours together
with a feeling of emptiness in the stomach, is explained by the Tibetan
as a "rising of the liver." The breakfast pushes the liver down again
to its proper position. The midday meal (dza-ra) is consumed in the
first hours of the afternoon. It is usually little different from break-
fast. In the hours of the evening, earlier or later depending upon the
work at hand, everybody gathers for the evening meal (dgoñ-zan),
usually inside the house. Depending upon the wealth of the household
it consists of bread (ta-gir), flat, round cakes of wheat flour baked
hastily without leavening at the open fire. In poorer households they

Kangra District.]

CHAP. IV.—PRODUCTION AND DISTRIBUTION.

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the result of greater intercourse with the world, for their geographical position made them the principal carriers between India and Tibet. Many of them leave their homes for the winter, which they spend in Kúlu or in Simla, engaging themselves as labourers, and that even when they are in fair circumstances. They bring back money, but it is not spent on luxuries. Their food, however, has improved, more meat being eaten now than before. The men engage for the most part in trade, while the women attend to the cultivation, carry loads, and do most of the hard work in Láhaul itself.

The handicraftsmen of Spiti are the cleverest of the Kúlu subdivision. Captain Harcourt mentions their steel bits, buckles and stirrups as specially worthy of note; and Mr. Louis Dane remarks that the puzzle locks made by the Spiti blacksmiths are very ingenious. The Spiti cloth, too, is particularly good. It is of several descriptions. The strongest and thickest is made in narrow lengths furled or flushed on one side, and is very durable and wonderfully cheap. A second variety is rather fine and more expensive, while a third, woven from goat's-hair, is in much demand among European residents in Kúlu. Moorcroft records that "2,752 pieces of cloth are annually fabricated in Spiti, of which 1,600 are used in home consumption, and the rest exported to the extent of 13,140 yards." This was written in 1820, but Captain Harcourt imagines "that the manufacture has not at all retrograded. Shoes," he continues, "are imported into both Spiti and Láhaul from the plains, but winter boots are made in Spiti. Sheep-skins with the wool on are prepared very skilfully both in Spiti and Láhaul."

The Láhaulis are the most enterprising traders of the Kúlu subdivision. Collecting their merchandise from Ladákh and the countries of Central Asia, they pass annually in large numbers towards the close of the summer into Kúlu, driving before them flocks of sheep and goats, on the backs of which their wares are packed. The principal items of their trade are borax, *pashm*, or shawl-wool, raw and worked into cloth (*pattu*). These they sell in Kúlu, buying for the return journey in the spring, brass and copper vessels, sugar, wheat, rice, tobacco, dried apricots from Balti, pepper, ginger, turmeric, garlic, and onions. The winter they spend in Kúlu. Mr. Lyall remarks that "at the present day the Láhaulis trade almost entirely with the people of Rúpháú in Ladákh and Rudokh in Tibet. Borax, *pashm* and wool are the principal imports; they say they find the trade with Léh and countries beyond unprofitable. In the summer large flocks of sheep from Rúpháú of the big breed called Haniá are driven to Dárchá, in Láhaul, and there shorn; the Láhaulis meet the shepherds there, and exchange grain, &c., for wool at certain customary rates of barter."

The people of Spiti are less enterprising, and dislike leaving their valley. Occasionally, however, parties of men set off for Ladákh, Basáhir and Kúlu, and there dispose of their wares, receiving payment either in money or kind. The exports are cereals, manufactured cloth, half-bred *yaks* and *yak's* tails. The imports are salt, madder, tobacco, tea from Lhása, sheep's wool, turquoises, amber, waterpails

Chapter IV, C.

Occupations,
Industries and
Commerce.

Handicrafts.

Commerce.

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[281]

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283 customers. A much quicker way to get on with the twisting
 462 is to attach the wool to hooks on the roof from which the
 spindles are suspended. Then, sitting on the ground with
 four or more spindles in a row, each in turn may be given
 a twist with the hand, and so four or five balls can be twisted
 up in less time than one. Where there is an industrious
 housewife, large balls of wool may be seen hanging from the
 roof or even out in the fresh air of the balcony, where the fish
 insects are less likely to get them, ready for the coming of the

- 286 weaver. If a very fine cloth is required, the balls are first
 soaked in water to shrink and harden them. The warp is
 prepared out in the road where there is a nice level stretch,
 and an experienced weaver walks up and down its length,
 arranging the threads and directing his assistants. The
 warp is then wound on a roller and transferred to a machine
 for weaving. The woof is made from the wool of three
p'angs twisted together and passed in and out on a shuttle.
 The weaving machine is a very primitive-looking affair,
 worked by a treadle, and the resulting *snambu* is little over a
 foot wide, so that a Ladaki garment has many longitudinal
 seams. But before sewing, the cloth must be shrunk, and a
 whole day is spent trampling it on a flat stone selected for
 the purpose in a running watercourse. This decreases its
 width by another three or four inches. It is then wound on
 a smooth stick and rolled up and down for about an hour by
 way of mangling it, and finally spread out in the sun to dry.
 [292] If it is to be used for a woman's or a lama's dress, it still has
 to be dyed the necessary dark red.

463 For sewing clothes a special man is generally employed,
 462 but rough mending anyone will do, especially the men.
 Both sexes also help in the regular irrigation of the crops in
 summer, and the other agricultural occupations in their
 [357] season. There are the cattle to tend, in which occupation the
 children are so useful; some of the male members may travel
 651 about the country trading, while there is always the bugbear

221

TERN TIBET. *By Walter Asboe.*

241

in Western Tibet, in the order in which they occur from April until December are :—

1. Wall building and repairing breaches.
2. Cutting new watercourses, and repairs to old ones.
3. Planting of willow saplings.
4. Collecting of thorns for hedging fields.
5. Carrying out and spreading manure on fields.
6. Sowing and ploughing.
7. The ceremony of blessing the fields.
8. Beating straw for straw shoes : this done by the women.
9. Mud washing and general spring-cleaning of the houses.
10. Watering grass land.
11. Weeding with small hoe (*surmo*).
12. Irrigating the fields.
13. Beating straw for straw shoes (this, during a slack time).
14. Cutting the grass and storing it on house roofs.
15. Reaping the grain fields.
16. Building corn stacks.
17. Threshing.
18. Winnowing.
19. Carrying out and spreading manure on fields.
20. Collecting wood for the winter fuel.
21. Milling grain for the winter supply.

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● 286

From December until spring farming pursuits cease, owing to the heavy snowfall, and the population engages in village social functions, spinning and weaving of yarn for clothes.

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Lahul being under British administration, the acquirement and disposal of land are regulated in accordance with Government rules. Similarly in Ladakh, another district of Western Tibet, the people are subject to the revenue regulations of the native State of Kashmir.

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Although in certain parts of Western Tibet the people do not engage in any agricultural enterprise

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range, the crops often fail for lack of sun-warmth. Ploughing is chiefly done by the hybrid of the yak bull and the common cow, known as *so* (male) or *somo* (female). This animal is also used for transport purposes. Grazing is limited, and consequently the number of live-stock is not large, but there are a fair number of ponies, those from Zāskār being famous. The food of the Ladākhis is the meal of *grim*, made into a broth and drunk warm, or else into a dough and eaten with butter-milk. The Ladākhis have no prejudices, and will eat anything they can get.

135 Minerals.

Borax is produced in Rupshu, and salt is found. About 1,436 maunds of borax are annually extracted, but the industry is profitable neither to the people nor to the State. In former days sulphur, saltpetre, and iron were manufactured in factories at Leh, but the scarcity of fuel has now rendered these industries impossible.

● 286 Manufactures.

Practically the only manufacture is that of woollen cloth, known as *pattū* and *pashmina*.

439 Commerce and trade.

The people trade in agricultural products with the Champsas of Tibet and with Skārdu. Salt is largely exported to Skārdu, and in a less degree to Kashmir, and is exchanged for grain, apricots, tobacco, madder, and ponies. The chief commerce is the Central Asian trade between Yārkaṇḍ and India.

631 Administration, &c.

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Ladākh is in the charge of a Wazīr Wazārat, who is responsible for Baltistān and the three *tahsils* of Ladākh, Kargil, and Skārdu. His duties are light. There is little crime and scarcely any litigation. The chief cases are disputes regarding trees, or complaints that one villager has stolen the surface soil of another. No police force is maintained, but a small garrison of State troops is quartered in the fort at Leh, a building with mud walls. The Wazīr Wazārat and his establishment cost the State Rs. 9,166 per annum. One of the chief functions of the Wazīr is the supervision of the Central Asian trade which passes through Leh. For this purpose he is *ex-officio* Joint Commissioner, associated with a British officer appointed by the Indian Government. Each subdivision of Ladākh is in the charge of a *kārdār* who is a Bhot. His chief duties are to see that all reasonable assistance is rendered to the Central Asian traders and travellers. For this purpose the villages of each *kārdārī* are made responsible for furnishing baggage animals and supplies in turn, and according to the capacity of each village to the stages situated within the limits of the *kārdārī*. This is known as the *reis* system. Primary schools are maintained at Skārdu and Leh.